1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

who practise in Secundrabad and Hyderabad, and a few even go to the well-equipped hospitals for prolonged treatment of difficult and persistent diseases. However, for the majority of the population the only medicines used for ordinary ailments are the inexpensive indigenous herbs and drugs which are locally available.

The local post office, under one of the village schoolmasters, serves Shamirpet and a large number of adjoining villages. The system of mail distribution in the countryside is very defective. Often the village postman takes a month or even more to reach a village on his periodic rounds. Letters are generally delivered personally to people who come to the post office for them, or they are handed to a co-villager who happens to visit the post office, for further transmission.

The police station at Shamirpet is in charge of a sub-inspector and has a strength of two head constables and twelve constables. This force is responsible for the maintenance of law and order in the villages under its jurisdiction. The police keep an eye on all doubtful characters, organize regular patrols of the villages and through the subordinate officials keep themselves informed of local developments. Their official records register all births and deaths, which must be reported by the inhabitants of the village.

As the tank is more than a mile from the village, the people use well water for domestic purposes. In respect of wells, Shamirpet has been very unlucky. Out of a total of thirty-three wells within the village limits, there are only three which yield good, drinkable water, the water of all other wells being brackish and unpalatable. Most people are therefore able to use sweet water only for drinking and cooking, whilst clothes and household utensils are washed in brackish water. The outlying wards of the Malas and Madigas are more fortunate in this respect, for their wells, situated at a distance of about half a mile from their respective colonies, yield 'sweet' water. In the summer months there is often an acute scarcity of drinking water in the village, and at this time large crowds of women gather at the few sweet-water wells waiting patiently to fill their many brass and earthen pots. This time of enforced waiting is spent in gossiping, in exchanging news and often in relating the latest scandals.

The sanitation of the village is the responsibility of the Yetti Madigas, whose traditional duty it is to sweep the street and lanes; in return for the service, the government grants them the use of certain rent-free lands. 27

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certain rent-free lands. Moreover, every morning the womenfolk of each house sweep and clean that portion of the lane which lies directly in front of their own house, sprinkle it with water or water mixed with cow-dung and often decorate the entrance with designs drawn with millet or rice flour. Notwithstanding this, the lanes are not always very clean. The reasons for this are many. The Yetti Madigas do not sweep the village very regularly; and the women, when they have finished their housework, often throw the refuse into the public thoroughfare. Thirdly, very few people have latrines in their houses, and even those who have them are inclined to make their children ease themselves at the side of the road. However, the pigs kept by the Erkala caste as well as the large number of dogs in the village are good scavengers and help to keep the village clean.

4. THE HOUSES

The dwellings in Shamirpet can be classified into three main groups: the Bhawanti, the Penkutillu and the Gudse.

The Bhawanti. This is a large house with stone walls and tiled roofs; it generally stands in its own compound, which is surrounded by a wall, and invariably has five to six rooms. The following account of the house of I.R., a woman with considerable local influence and a good-sized agricultural holding, will illustrate this type of house. As we enter the gate in the compound wall we find ourselves in front of an open space which constitutes the courtyard of the house. On one side of this courtyard there is a cattle-shed, the end of which is partitioned off as a store-room for fuel-cakes made of cow-dung. Opposite the gate across the courtyard is a verandah running the whole length of the house; at one end of this verandah there is a small room in which agricultural implements are kept. The main door of the house leads into an inner court which is open to the sky. In the centre is a stone-lined sink, known as *gachhu*, which can be drained and cleaned, and here, sitting on small wooden stools, the women of the house bath. The inner court is surrounded on three sides by rooms; on one side there are two inter-connected rooms, the first being used as a dining-room and the second as a kitchen. Opposite this, running the whole length of the inner court, is a long room, while opposite to the main house door and across the inner court is a door which

312 In Tuni for instance, there were 25 fresh water wells and 18 blackish water wells. In summer 5 pot ring wells were usually provided to safeguard against insufficiency. It badly required supply of fresh water. There were tank watchers to look after the safe keeping of the water and to guard against attempts to pollute it. In Anantpur there was great water scarcity. Guntakal was another notorious instance of this type. There were only two draw wells for the whole of the Panchayat area and the water scarcity was very acute. The Government had sanctioned a scheme of one lakh of rupees, wherein the Government was to share ⅔rd and the people ⅓rd, but this did not yet come into force. Ramchandrapuram had a protected water supply scheme to meet the requirements of the local area. Mandapeta Panchayat had 5 tanks and 20 public wells, beside separate wells for Harijans. Panchayats in Kistna District again were not equally fortunate in having good water facilities. For instance, Vuyyuru had 16 public wells, out of which some were good water wells. Water had to be purchased at a heavy cost by the public. In Jaggayapeta, there were four draw wells, and six step wells but water scarcity was rampant.

Anantpur, it was said, was notorious for the water scarcity. To add to it, village factions as in the case of Dharamvaram Panchayat led to the stopping of an excellent scheme of protected water supply that was in force. A big tank and a public well served the needs of the water supply there, besides 28 draw wells and 4 step wells. In Kadiri, water supply was purely dependent on draw wells. The tank in the temple had fresh water all the year round, but no efforts were ever made to prevent people from bathing and washing therein.

The problem of water scarcity was most common in the villages in the Ceded Districts. Except Kampli Panchayat near Tungabhadra in Bellary District, Panchayats either big or small like Betumcherla, Veldurti, Kallur, etc. had great water scarcity.

364 **Sanitation and Conservancy**: Sweeping of roads, cleaning of gutters, removing of the rubbish and sewage water were some of the functions which the sanitary department of the Panchayats was expected to take up. The efficiency with which this obligation was met depended upon the staff; the Panchayat was usually capable of appointing according to its ability to pay for these services and this again was indirectly controlled by the local taxation policy. Some of the major Panchayats had their own sanitary inspectors, sanitary mistries, lady and male vaccinators, compounders and mid-wives to look to the local sanitary needs besides the usual squads of sanitary and conservancy staff like the Thotties, the male and female sweepers, gutter-cleaners,

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and maintained their own sewage and rubbish carts; provided dust-bins, besides arranging for checking up of frauds under the Food Adulteration Act. Cleaning of public and private latrines, compost and removal of night-soil and sewage water were also some of the important obligations which the major Panchayats had been undertaking.

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The table below indicates the strength of the sanitary staff, the registrar of births and deaths and other sanitary and conservancy staff provided in some of the sample Panchayats.

Name of the Village	Sanitary Inspector	Sanitary Mistry	Mid-wife	Registrar	Sweepers	Sewage Cleaners	Rubbish Cartmen	Women Labour	Latrines	Scavengers
Bhimavaram	1	2	...	2	20	2	2	20	508	72
Narsapur	1	3	...	1	20	...	...	...	...	20
Guntakal	1	3	...	...	...	...	...	12	...	39
Tanuku	1	3	1	1	...	...	...	12	400	40
Mandapeta	1	3	1	1	1	1	...	...	...	8
Ramchandrapuram	1	3	1	...	...	...	...	...	...	...
Nuzvid	1	1	1	1	16	1	1	4	120	20
Jaggayapeta	1	1	1	1	20	1	1	6	100	14
Dharmavaram	1	1	1	...	40	...	...	10	100	12
Kadiri	1	1	1	1	20	...	...	10	120	10
Rayadrug	1	3	1	...	...	.	...	1	223	14
Kampli	1	1	1	...	20	...	...	16	88	12
Ganapavaram	1	1	1	1	16	...	...	16	50	4
Peatapadu	1	1	1	...	...	...	...	4	...	...
Undi	1	1	1	...	12	...	...	11	88	6
Achanta	1	1	1	...	16	...	...	6	50	18
Velpur	1	3	1	...	20	...	...	55	285	20
Attili	1	3	1	1	16	2	2	60	100	115
Pamaru	1	1	1	...	2	...	...	...	...	...
Kantaram	1	1	1	...	...	...	...	...	...	...
Pedana	1	1	1	...	40	...	...	20	40	...
Vuyyuru	1	1	1	...	20	...	...	2	500	20
Parvatipuram	1	1	1	1	20	2	4	20	500	39
Salur	1	3	4	1	40	2	4	...	200	10
Madugula	1	1	1	1	12	...	...	...	100	20
Kasimkot	1	1	1	1	20	...	4	12	200	30
Yellamanchilli	...	1	1	1	10	2	1	1	500	54
Gooty	1	1	1	1	2	2	2	10	300	20
Penukonda	1	1	1	1	30	2	2	...	...	...
Bukkapatnam	1	2	...	1	12	...	...	...	100	...
Nandikotkur	1	1	1	...	35	2	2	2	100	20
Pattikonda	1	1	1	2	2	2	2	10	200	20

● 864 Most of the major Panchayats with a few exceptions had their own sanitary staff, for the cleaning of private latrines and for the checking of the Food Adulteration. The roads were daily swept once and sometimes even twice. The Panchayats owned all the necessary contingencies and conservancy needs of the village. The Panchayats themselves appointed the Thotties, the sewage water and rubbish cart-men and paid them from the Panchayat funds. Cleaning of public latrines was also the Panchayat responsibility wherever they were provided either for the males or females. They extended the scavenging service to the private latrines by charging them at fixed rates. There were also instances where the scavengers were quite independent of Panchayats as in some villages like Bobbili, Parvaripuram, etc. in Vizagapatam where the private citizens engaged them exclusively, as scavengers refused to work under the Panchayats for one reason or other.

The sanitary inspectors, mistries and vaccinators helped the Panchayat in its local sanitary functions. They looked to the prevention of infectious diseases, inoculation, provision of dust-bins, chlorination of wells and tanks, drain and gutter clearance, etc. Registration of births and deaths was another obligation that was often looked after by these authorities.

But as the sanitary and conservancy staff was very poorly paid, a very satisfactory state of affairs could not naturally exist.

The Panchayats were not able to pay them more as even their existing salary bills tended to be burdensome to them.

As shown in the above table, most of the major Panchayats provided themselves with sanitary inspectors or mistries or vaccinators or the lady welfare attendants, but these did not go far enough to lift the village from its present morass. The observance of the D.N.O. licenses and checking up of food adulteration itself did not lead to much significant results.

231 **Slaughter Houses:** Construction of slaughter houses in the Panchayat areas for the sale of meat and flesh was also one of the obligatory duties of the Panchayats. Though the majority of the major Panchayats had provided this facility, still there were many Panchayats which had not done anything towards this obligation, while among the minor Panchayats, those that were undertaking this function were the exception rather than the rule, as in Kothapeta. Some of the major

661 Even the major Panchayats with overseers and mistries, either
653 left the budgeted plans unfinished, neglecting the roads on the plea that plans were not approved by the District Board or executed them in a haphazard piecemeal way by reducing all the estimates to an amount below Rs. 250/- which they could undertake. Some Panchayat budgets showed expenditure on roads, which were never laid but, when caught, sought to plead that they were spoiled by the time the inspecting authority could visit them. There were frauds in preparing the estimates, in the execution of contracts and in the accounts of the amounts shown as paid in the Panchayat budgets. These shady deals go unpunished for want of positive proof. Minor Panchayats portrayed better enthusiasm in the execution of their public works by the use of communal labour. However, to avoid much wastage of public money by the Panchayats more competent, honest and sincere supervising staff to look to their estimates and execution is essential. Corruption, delay and dilatory tactics should seriously be dealt with. Starting of Government Central Depots for storing and selling raw materials like lime, stone, tar, keel and other materials required for public works under Local Boards would mitigate to some extent the present evil of embezzlements of public funds. A close laison between the District Board and the Public Works Department to tighten up the supervision may also improve the position.

312 Though there is no acute water scarcity in the Circars as in the Ceded Districts there is need for providing protected water supply in Panchayats where there are no fresh water wells or to dig more wells where they are inadequate. While the Panchayats have not got resources to undertake this task, the District Boards and the State Government should take more interest.

744 Only some major Panchayats appointed sanitary inspectors,
364 vaccinators, mid-wives and compounders to look after public health, scavengers and thotties to clean the roads, drains, gutters and latrines private and public. The sanitary inspectors looked to the enforcement of the Food Adulteration Act, supervision of the slaughter houses, prevention of infectious diseases, maintenance of the public health, sweeping of the roads, etc. with the assistance of the sanitary staff. But many Panchayats were not in a position to undertake most of these functions due to the lack of funds or difficulties in recruiting scavengers and thotties as in the case of Vizagapatam due to the low salaries paid.

231 Slaughter houses were found mostly in the minor and major Panchayats where even the right of collecting the receipts was

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361 station is Kalikiri, at a distance of 10 miles. The nearest commer-
489 cial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

465 *Economic condition.*—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—
[804] three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.*
Or a man may be given two annas and a meal.

435 Current prices—

Rice	...	...	...	8 local measures for a rupee	
Ragi	...	...	...	10	" "
Sazzulu	...	...	...	10	" "
Cholam	...	...	...	9	" "
Tamarind		...	...	As. 2–6 per viss.*	
Jaggery	...	...	...	As. 6	"
Chillies	...	...	...	As. 8	"

426 The village debt is estimated at Rs. 2,000.
There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†
There are only two families who have liberated themselves to a small extent from debt once incurred.
[452] There is no Co-operative Credit Society.
435 Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.
796 *Expenditure on religious festivals.*—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.
164 *Sanitary condition.*—Neither malaria, cholera, plague nor small-
[759] pox are prevalent. For ordinary ailments people get themselves
[743] treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.
562 Though there are two Muhammadan families they do not observe purdah.
●364 Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.
312 For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1¼ lb.; of rice, ragi, sazzalu or cholam about 1½ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, Festivals.

271 rooms. The school buildings have been erected at the cost of the villagers. Efforts are being made to provide more accommodation. The school trains pupils for the Kanarese Lower Secondary Examination and instruction is given in Kanarese. Now efforts are being made to open classes in English and also to open a school exclusively for girls. There are about fifty boys in attendance and about fifty girls. School is held from 6-30 to 10-30 in the morning and from 2 to 6 in the evening. No time is allowed for play at all. Instruction is in Kanarese, although the language the people speak is Telugu.

[191] The number of persons who know how to read the vernacular is 131; fifteen or sixteen can read and write English.

[213] There are about thirty or forty books almost all in Sanskrit and Kanarese.

A night school has recently been opened. It has twenty on the rolls, mostly adults. Average attendance five.

623 *Village administration.*—There is a panchayat composed of five members. The main work of the panchayat lies in the field of village improvement in the different branches of education, sanitation, etc.

624 There is a patel and a shanbhog. The shanbhog's duty lies in keeping the village accounts. The patel is concerned with the general oversight of the village and the collection of revenue. There are four servants, two for police purposes and the two others concerned in the collection of revenue.

364 *Sanitary administration.*—The panchayat is concerned with the sanitary administration of the village. The panchayat holds meetings when occasion arises and takes steps to improve the sanitation of the village. Every Monday each family supplies half a day's labour, compoundable by a money payment of an anna. This does what is needful for the sanitation of the village. The panchayat exercises a general oversight in these matters. The Sanitary Inspector and the District Health and Sanitary Officer inspect the village often.

625 There is a police sub-station with a daffadar and five police constables. During nights, three other men watch the village; their services are purely voluntary and unpaid.

624 The higher authorities are the Amildar, Assistant Commissioner, and the Deputy Commissioner. The Amildar is the only official with whom there is contact at all often. The others visit the village about once or twice in a year. There is a resident shaikdar or revenue inspector.

674 *Crime.*—There have been practically no crimes punishable with capital punishment hitherto. Whatever crime there has been consists only of burglaries and minor thefts. These too are rare. For the past six years there has been only one burglary (in 1916); valuables were lost to the value of Rs. 150.

691 No villagers are engaged in litigation. Almost all civil disputes are decided in the village itself by the panchayat.

178 *History and prospects.*—There has been economic deterioration due to the scarcity of rains and the consequent failure of crops.
426 The ryots have been obliged to borrow and this is very well evidenced by the amount of rural indebtedness. No remission is

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796 from Rs. 100 to Rs. 150, largely spent on drink. The priests of the goddess are low caste people, chiefly the washerman caste. They get new cloths as presents. The whole celebration is barbarous and repulsive.

The village administration.—There is no panchayat in the village. 624 The village officers consist of a karnam, a munsif, and three servants. The karnam keeps the village accounts, while the munsif collects the revenue and attends to small criminal cases. The munsif does not generally care to try civil cases even within his province; they all go to the District Munsif's court.

• 364 Nobody attends to the village sanitation, though the munsif is expected to do so. The villagers too do not care to help him in his work. The Sanitary Inspector comes once in a year, and quietly goes away with satisfactory remarks from the easy chair in his note book. He being the one officer for two or three taluks, cannot pay much attention to one taluk in particular; besides he also has engineering work.

625 The police station is seven miles away. When crimes of extraordinary nature take place, the munsif reports the same to the police, who come and conduct enquiries. Most of the crimes are hushed up. Police enquiry is a sham. So is the night patrolling, which is the duty of the village servants.

692 The munsif is expected to hear petty crimes; but many cases that might have been decided here go to the Magistrate's court.

696 Many crimes have been left undetected, and the criminals unpunished, crimes which were horrible and plainly proved. As locally interpreted, the effect of the Evidence Act is such as to render the most proved case null and void for "want of proper evidence." When a murderer once escapes easily from punishment, another is at once encouraged. All the villagers know that it is these considerations that encouraged a man engaged in litigation to murder another who was about to give evidence against him. That case went unpunished. Such is the case with most murders. In fact, most men engaged in important litigation are afraid for their 674 lives in this village. In three years there have been four murders in the neighbourhood of the village, two killed in connection with litigation and two in connection with robbery from the person.

691 There is much litigation. About 45 cases are filed every year. Of these twenty to twenty-five will be for non-clearance of debts, and fifteen to twenty for land disputes. The villagers do not seem to show any hesitation or fear in resorting to the courts. The half educated Brahman in the village, acting as an agent for a vakil, with no other profession, tries to earn his livelihood by creating enmity and disputes among ignorant families and dragging them to the courts. Thus several families which were once considered very rich have been ruined. One family of Komatis, for example, with a property of about Rs. 20,000, was sued by some relations for a partition of the estate. The Vaisya refused all compromise in the earlier courts, pursued the case at enormous expense through the three courts, till he finally lost the whole estate in the High Court. In the end, the family of twelve children, with not an inch of land for support, and no means of liquidating the debts contracted for the court expenses, have sold their big house and gone away to the Agency tracts as beggars to fill their bellies. There are many families in the village similarly ruined.